

Another man, a distinguished gentle man from the mountains north of Maypergat (a), came to him that he might by his prayers give him sons.
 14. his request was granted and he sent many gifts to the abbey and to the brethren.
 15. Again there came to Mor Simeon a woman of Awasar, whom an evil spirit was causing to waste away. Whenever (this spirit) came upon her she would become as one dead. But the saint looked her in the eye and shook his head and said to her, "Woman, do not sin again!"
 18. She said to him, "My Lord, I beg you, do not make my shame public!"
 19. For you know me and my wicked crimes." The Blessed One then pronounced a blessing over some water and gave it

a) "from the mountain on the interior side of Maypergat".
 18. Jn 8:11

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LV

1. Further: THE STORY OF MOR GABRIEL, BISHOP OF THE SACERDOTAL ABBEY
 2. OF THE HOUSE OF MOR SIMEON AT QARTMIN, WHO IS CALLED
 3. 'QUSTANOYO' AFTER THE NAME OF HIS VILLAGE

4. 1) Beloved, seeing that I had not long ago recounted certain details
 5. about this holy congregation, I thought it now my duty to continue
 6. this series of stories with the present narrative; for how should one
 7. not be blamed for speaking (only) of certain individuals, while
 8. passing over in silence a great multitude of the blessed men? Yet
 9. he who wishes to write about them will fall far short of narrating
 10. all they did.
 11. This godly congregation was gathered from abbeys and monasteries
 12. and from cities and villages of every part and every land. It
 13. numbered no less than eight hundred (monks), all of whom burned with
 14. the zeal of faith, juniors and seniors alike. Girded with the
 15. armour of truth, they went out as fit men and strong to meet
 16. the Devil in constant warfare. Indeed, a man would have to
 17. be numb in his mind and blind in his heart not to be moved deeply,
 18. as though startled out of sleep - not to come to repentance, to
 19. turn his thoughts to sorrowing, to weep with groaning, to set
 20. himself to the spiritual labour of the work of righteousness, and
 21. to hold fast to the strenuous course of truth - at the sight of such
 22. fine old men with their splendid gray beards bowed under the yoke

41. cf. LL Eastern Saints, ch. 35 13. Eph. 6:14 19. Mt 11:29-30

LV

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1 suppl. ed. (cf. LL Eastern Saints, p. 1405) 2 (cf. n. 1)
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LXXI

1. He prostrated himself upon him and kissed him, and weeping said,
 2. "How blessed I am to have been worthy to be blessed by your
 3. holiness! From now onwards - your Lord is my witness!
 shall never

LXXI

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17. 8) The saintly Mor Simeon's intimate disciples said of him
18. that after the death of Mor Samuel he did not lie down

a) "the return of the year"

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LVI

1. of such excellent labours, and of those others who, in the short
2. space before they were crowned, held fast to their course on
3. the way of abstinence, asceticism and holiness. They kept
4. their vigil, persevering in fasting and in the regular daily and
5. nightly Hours of prayer. At all times and on all occasions
6. they stood in presence of God.
7. How amazing it was to hear the thunder of their admirable
8. voices and to listen to their sweet and godly chanting - not
9. only that prescribed by the Rule, but also that of individuals
10. on their own - (as it went up) in the winter season from every
11. house, cell, corner, portico, and courtyard in the abbey. In
12. summer, too, it was to be admired and wondered at, how they would
13. stand all night long, in circles and in
14. many places - (some) would go down into the great broad
15. wadi and even further away from it and there they would
16. stand and chant, some alone, some in pairs, others in a group
17. of four or ten or twenty or more, or else a disciple with his
18. master. There were others who lay prostrate on their tear-stained
19. faces, sobbing and groaning, and the sound of their weeping could
20. be heard far and wide.
21. Between the night office and morning prayers there was not
22. one of them who allowed his eyes to close in sleep, and all day long
23. they would "meditate on the Law of the Lord" as David the prophet
24. says, "both day and night", in the long drawn-out prayers
25. of Prime, Lauds, Terce, Sext, Nones, Vespers and Compline. (a)
26. They distanced themselves with contempt from all vain gossip

a) "of the night and of the morning and of the third and the sixth and the ninth hours and of the evening and of Protection"; for the origin of this last term, see Ps. 91:1, which is sung at Compline.

19. Ps. 1:2

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LXXII

1. The day of his crowning was the fifth of November: may his
2. commemoration bring blessing and his prayer be with us, Amen
3. 11) At the same time in the year nine hundred and sixty-five of
4. the Greeks (A.D. 653/4), in which the Persians flooded out of Mesopotamia
5. and Heraclius entered Edessa, occurred the ordination of our father the
6. all-blessed Mor Gabriel as a bishop at the hands of Mor

LXXII

P48
1A

- a) "when he placed the knee", cf. N.T. Greek *lithegati to gowmata*.
b) cf. LVII.16-17.
c) i.e. the last group of Psalms.

LVII

1. and from social intercourse and from all laughter and frivolity,
2. instead of which they gave thanks, as the Apostle commanded,
3. with anguished repentance and tears. (They were all at)
4. one (in their) conversation (with) and contemplation of God, (at) one (in their) conformity of life and dress (a), (at) one (in) harmony; each had the same submissiveness, the same meek serenity (b), the same equality, the same pure regard, the same humble and reverent speech.
5. They were sensible; they were not loose in their behaviour. In short, they kept their eyes open for each other's good example, and so learned chastity and persevered in the works of righteousness.
6. If a discerning man were to examine their way of life, their sufferings, their monastic habit, their unceasing offices, he would truly say that they were made in the very likeness of the heavenly ones. From the first hour of the night not one of them could be found on his rug; they were all keeping watch and bending their knees in prayer. In fact each one was spurred on by envy to emulation of his fellow - not the base (kind of) envy, but that which motivates improvement. Wrapped in wonder they would stand, watching and striving, some with tears, others in (mute) suffering; others again would stand in narrow standing-places (c), and others would prop themselves up against walls the whole night long without any other support; others strung ropes beneath their armpits and suspended themselves; others refrained from turning over from one side onto the other until the side that was underneath remained as dead. Whether old or young, strong or weak, they never ceased from this laborious contest. So let us rejoice and be glad when we hear of these men! let us awake as if startled

- a) "one order, one habit".
b) "one submissiveness, one meek serenity", and so forth.
c) "stations", for the use of *qamo* to mean 'standing-places', see LL. *Eastern Saints*, p. [82].

2. 1 Th. 5:18

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suppl. ed. 2 a

LXXIII

1. anything into the Refectory and put it on his table, except for what the community provided and put on the table. One of the monks, however, a greedy and an arrogant man, holding (this) rule in contempt, brought some salad and olives and put it on the table. The Blessed One first cautioned him at length, but when he saw that he did not hold back his hand from the food, he addressed a sermon to the monks about not breaking the statutes and rules of the monastery, and he ordered that wretch not to taste the extra (food) which he had put before him. But the wretch, puffed up with pride of his heart, far from

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14f. of Chr. Carmin 819, A.G. 723 (= Chr. Edessa 540, A.G. 723)

1 suppl. ed. 2 A مصنف

a) This section is subjected to a close examination in Chapter Four.

4. 15) Now one day, a great crowd of vagrants and paupers

1 sc. Kälte, fiebern. 2 suppl. BF

LXXIV
 حمد لله رب العالمين والصلوة والسلام
 الحمد لله رب العالمين والصلوة والسلام
 الحمد لله رب العالمين والصلوة والسلام
 الحمد لله رب العالمين والصلوة والسلام

It will do him no good to hide or whatever. Behold! I have converted the whole country. Let him come now and meet us! Let us prove by examination who has the truth with him!"

Then this accursed man sent written notice by his messengers to all the inhabitants of that region to come to the abbey and see the truth. About three thousand people came.

a) My translation understands a distinction between the objective shame of the deed and the subjective feeling, which is not in the original Hebrew.

2. Mt 7:15 3-4. Mt 23:27 6-7. Cf. Is. 18:6 15. Cf. Ps. 44:14

16. Jer. 6:15, 8:12

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LX

1. Breadth: twenty-five (cubits)

2. Height: twenty-five (cubits)

3. Thickness of walls: seven (cubits)

Beyond the Temple on the east side, forming the innermost part, were built three chambers. The central chamber is the Holy of Holies. Its Thrope is a block of marble, of length six and a half spans and breadth four and a half. It has images sculpted on its four sides, depicting a lion, an ox, an eagle and a man. On the stone is set a vessel, gorgeous and regal, encircled by a band forged from silver, in which are three hundred (a) medallions, with the Dispensation (b) represented on them in pictures. Above the Throne is a Cherub and a bronze dome supported (by) and mounted upon four pillars. In the sanctuary is a hanging lamp of pure gold, which is suspended on a chain of silver.

The floor of the sanctuary is paved with cross-designs, formed with white, black, red, green, purple and amber marble (pieces), in various designs. The surrounding walls are revetted with marble slabs, above which, on the vault, are cross-designs (composed) of gilded tesserae.

Back in the Temple again, on either side of the entrance to the sanctuary are fixed two bronze trees, each of height twenty cubits. On the leaves of the trees there were (c) places for trembling lanterns, one hundred and eighty on each tree, and (there were (c)) fifty silver chains (attached to the branches) from top to bottom (of the trees), on which (were (c)) suspended bronze objects resembling scarlet eggs, and cauldrons, animals, birds, crosses, crowns, bells, lamps (?) and wheels.

a) This should probably read 'eight'.
b) = Greek *oikonomia* i.e. the Mystery of the Incarnation.
c) This might be emended by the omission of one word to read 'are' throughout.

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1. gave commands about such as these in his Gospel and called them his brothers. Then fear gripped them all. The bread that was left over they put in a great dish (a), which was carried by four of the servants. Not one-tenth of the remnants left over after the whole crowd had been fed was taken. Now the fame of this miracle was heard in every part and everyone crowded in to take some of the miraculous remnants as a blessing, and it was

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16. by that accursed one: everyone went out to meet him, protesting against the wretched (heretic).
17. When the wizard saw that the abbey was empty of both crowd and brothers, he had recourse to his magic tricks and demonic hordes flocked to him in their regiments, a vast number, appearing in visible form: a great and innumerable army, who raised their voices in a fearsome, bloodcurdling scream. The multitude, hearing the deafening din

12. of Mt 6:10

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LXI

- some of which (were) of gold and some of silver and some of bronze.
- It is quite impossible to calculate a figure that would represent the combined weight of all these things.
- This splendid Temple was built in the middle of the abbey. It is surrounded by porticoes on the north, south and west (sides). The whole structure of the Temple rests on the little pebbles and chips of rock which were laid by the angel and Mor Simeon: the ground was not excavated to sink foundations for it. On the south side the architects left this (rubble) to be shown, so that men might see that it had not been cemented or clamped together with iron (b). All visitors come and touch the rubble for a blessing (c) and the earth and the sand between the stones can be used to heal all kinds of illness.
- The finishing touches were put to this holy Temple and these amazing objects and regal vessels of the highest quality were brought from the Imperial City in the year eight hundred and twenty-three (A.D. 511/2), in which Mor Severus was consecrated Patriarch of Antioch.
- Now the brothers of this famous abbey were possessed of sound discipline: the consensus of their spiritual harmony was unanimous, their provisions and their expenditure were made from a common purse, they ate together, and they provided for themselves as a community by their spiritual and physical labours.
- Six years went by in the abbey (d) after the Temple had been built, then the believing King Anastasius died. His death occurred in the year eight hundred and twenty-nine (A.D. 517/8); he was succeeded by Justinian, (e) who restored the policy of official support for the Council of Chalcedon and persecuted the Orthodox. He expelled

- a) See the last note on the previous page.
b) "that they might be shown and seen that neither lime nor iron had fallen on them".
c) "everyone who comes is blessed by them".
d) "they completed six years".
e) i.e. Justin II, whom several Syriac chroniclers call "Justinian I".

sections 3 and 4. cf. *St. Eastern Saints*, chapter 35

LXI

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LXXVII

- When the abbot was dead, (they put on his vestments and placed him in the House of Burial in a domed sepulchre. Now, at that season there was much snow, but because of his awesome prohibition there was no way they could avoid telling the Blessed One, so they sent a messenger to him, who revealed to him that his friend had died.

LXXVII

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17. the loathsome remains (a) to burn. For three days it clung to
 18. to strengthen faith in Christ. Moreover, that fire on the remains (a)
 19. of the accursed one gave off a putrid odour, that was exceedingly
 20. distasteful. When the assembled crowds saw this miracle, they
 21. entreated Mor Simeon to give them the command to take away a share
 22. of the fire which had burned up the accursed man; and he gave his
 23. consent to this. So they all arose and took some with them back
 24. to their homes.
 25. As they received the saint's blessing and left the abbey,
 26. carrying their share of the fire, the (remaining) fire was drawn up
 27. a) "body"

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LXII

1.2. Mor Severus from Antioch and Mor Akhenoye (a) from Mabbugh and Mor
 3. Anthimos from Constantinople and Theodosius (b) from Alexandria.
 4. After that occurred the 'descent to the East' of Ephraim the
 5. persecutor, Patriarch of Antioch. He sent to the abbey to
 6. persuade the monks with forceful arguments that they should
 7. throw in their lot with his party. But they paid no attention to
 8. his request. So he sent an armed force against them, while he
 9. himself took up residence in the church at Visibis, and he pursued
 10. and scattered them to many regions.
 11. There is much that I could tell about this persecution, but
 12. for the space it would take up in my narrative; and besides, the
 13. aim of this account is not to treat of the persecution, but rather
 14. of the successes of the saints and of this Abbey.
 15. As a result of this wicked Ephraim's persecutions, the monks
 16. were scattered in every direction: some went to the massif of
 17. Cordusene or to the mountainous regions of the interior to the North,
 18. others to the Desert of Arab or to the province of Singara, or
 19. else to Mount Izala and other places, because of the violence of
 20. the persecution. There they built many monasteries and abbeys.
 21. But they returned to this holy abbey: they came back after
 22. an interval of twenty years, and found it breached and
 23. its buildings ruined. But the Temple had suffered no harm.
 24. When they went inside, they found there two lions and their cubs
 25. with them. It was for fear of these lions that no-one had hung
 26. about the abbey.

a) i.e. Philoxenos.
 b) Perhaps we should supply the title 'Mor'.

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١ ٤ فمدحوا له. وبنوا له كنيسة. وبنوا له كنيسة.
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 ٣ in margin of ٤: الشيخ

LXXVIII

1. 17) The Blessed One used to visit the region of his diocese.
 2. On one occasion he went with his disciples to a small hamlet
 3. consisting of no more than nine or ten houses. The name of it
 4. was Sighun. [It] had no church and no priests. [Now] it was a
 5. custom of Mor Gabriel, whenever he came within half a mile
 6. of a village, to dismount and walk.

LXXVIII

١٧. فمدحوا له. وبنوا له كنيسة. وبنوا له كنيسة.
 ١٨. فمدحوا له. وبنوا له كنيسة. وبنوا له كنيسة.
 ١٩. فمدحوا له. وبنوا له كنيسة. وبنوا له كنيسة.
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 ٢١. فمدحوا له. وبنوا له كنيسة. وبنوا له كنيسة.
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 ٣٠. فمدحوا له. وبنوا له كنيسة. وبنوا له كنيسة.

15. ...sitting down and his weeping; or of his amazing contests; or of
never-ending prayers; of his endurance and steadfastness; or of the
16. hunger and the thirst, the cold and heat that he endured; or of the
temptations and assaults (which he suffered) from the demons; and how the
17. Spirit of Offence never entered him; nor did vainglory or mankind's
18. admiration have a place in his heart; nor did he indulge in loud and foolish
19. laughter, but rather, when he was happy, he would make the occasional
20. cheerful pleasantry; nor did his mouth harbour execration against any man;

12. Jn 21:25; the apostrophe, if not merely careless writing, shows how present this verse was in the minds of the writer and his audience.

1 suppl. B 2 A لا قبل 3 A بفتح 4 suppl. ca

LXIII

1. When the lions saw the monks reassembled, they came and bowed
2. their heads and worshipped them and, like a deposit which has
3. been in safe-keeping for its owners, they delivered to them the
4. Temple and the abbey. The lions went to a certain hollow cliff in
5. the vicinity of the abbey, where they stayed until their cubs were
6. grown. After that they went away and were never seen again.
7. As for the monks, they rebuilt the ruins and shored up the
8. damaged buildings. But they were the victims twice more of the
9. storms of persecution and were scattered for a total of ten years;
10. but they came back again in strength, about seven hundred and
11. ninety-eight (of them). Thus, homecoming took turns with exile
12. until the end of the life of King Justinian (43).
13.
14. 5) In the year eight hundred and ninety-one (A.D. 890) the Persians came
15. up and set fire to this holy abbey. But God had his revenge on
16. the Magians (b). The Royal Marzban, (c). VIII.15) died and their
17. armed forces slaughtered one another in vast numbers, so that
18. everyone (on our side) gave glory to God.
19.
20. 6) Seeing that tradition tells us that men of former times were at
21. pains carefully and diligently to record the deeds of holy men in
22. books, firstly, because the power of God was demonstrated by their
23. agency towards everyone to the glory of His Name, secondly, to com-
24. morate the righteousness of those who strove
25. to please God and to do His will.

a) See LXI, note e.

b) A reference to the Persians' Zoroastrian religion; in fact, only the priests were called 'Magians'.

10-11. Chr. Caracini 819, A.G. 891 sections. 6-8. cf. LL. Eastern Saints, ch. 36

LXII

[illegible]

(6) مولا سید و حضرت علیہ السلام
 15- حضرت ابراہیم خلیل علیہ السلام و حضرت اسماعیل علیہ السلام و حضرت یسوع مسیح علیہ السلام و حضرت عیسیٰ بن مریم علیہا السلام و حضرت محمد مصطفیٰ صلی اللہ علیہ وسلم و آئینہ کائنات

[illegible]

LXXIX

1. had not yet reached the point of entering the village but was
2. seated outside it - he came straight in to the house of that
3. woman and requested a thurible and incense. The disciples and
4. the woman thought that he wanted the thurible for the burial of
5. the child. But he knelt down over the body of the dead child
and burned incense in the thurible and

LXXX

٤٤٤٤
وب دوما لا تملك، وبنما الحيد، الا ان هذه ملك
مما، وبنما لا ملك الحيد، وبنما ملك، فمما
مما، وبنما لا ملك الحيد، وبنما ملك، فمما

a) "groups, groups and rows, rows"

7-9. cf. Jn, ch. 10

[illegible]

1. اغتسل أ

LXIV

12. This saint was from the region of Tur Abdin, from a village
13.14. called Beth Qustan, which is near the township of Hal, to the
East of it and a little to the North. When he was a small boy he
15. learned reading and writing, and studied the Holy Scriptures, from
16. which he gained strength and understanding. He became a deacon
17. in that same village. His parents wanted him to get married in
18. the way of the world, but he paid no attention to their pleas.
19. That was when he decided to run towards spiritual marriage and
to bear his Lord's gentle and light yoke.

a) "the fear of God".
b) Or: was ordained priest.

19. Mt 11:29-30

LXIV

[illegible]

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1 suppl. BP 2 suppl. BP 3 a بجا 4 suppl. ed. 5 a
or 2 6 in margin of 2. 7 a

LXX

Lxxx

18) Our Father Mor Gabriel was present in a certain village, where he lodged in the church, when a young man died there in the middle of the night. His parents were well-known.

18. Pleasant odour, surpassing the fragrance of his wings a
 19. spikenard, pervaded that place. Now Simeon opened his eyes and
 20. gazed at him and, after satisfying himself by this examination,
 he acknowledged that he was that same angel that had come from
 time to time to visit him.

a) or: deacons.

12. Ps. 34:7 13. Ps. 135:15 14. Ps. 37:28 14-15. Ps. 37:19 16. Jn 12:3

18. رائحة طيبة تفوق رائحة أجناسه
 19. رائحة النرجس انتشرت في ذلك المكان. ففتح سيمون
 20. عينيه ونظر إليه وبعد أن راضى نفسه بهذا الفحص
 اعترف بأنه هو الملاك الذي كان ياتي من وقت
 لآخر لزيارته.

أ) أو: كهنة

12. مز 34:7 13. مز 135:15 14. مز 37:28 14-15. مز 37:19 16. يو 12:3

LXV

on his neck, and to put his cross on his shoulder
 and go after him. Having adopted this resolution he got up there
 and then in the middle of the night to pray in the village church.
 Now he was physically resilient when it came to fasting and prayer.
 He prayed to the Lord to make the way straight for him to go after
 him, and to make him worthy to do His Will. That same night,
 without his parents' knowledge, he arose and set off to find a
 certain old and perfect man of God, whose name was George. He was
 an mourner (a) with no possessions at all; and he could work
 miracles and powers. He dwelt to the East of the township of Hah
 at a distance of no more than a parasang (b). When the blessed
 Mor Gabriel arrived where that saint was, he began to entreat him
 with prayers and pleas and much weeping, to accord him the honour
 of living with him and of being his disciple. Then that old man
 looked (at him) with the piercing eye of the Holy Spirit, and
 recognised that a "chosen vessel" was to be made of him.
 He took him on gladly and gave him thorough instruction before
 clothing him with the chaste habit of a monk; and he taught him the
 order and the labours pertaining to the way that leads to the
 Kingdom.

8) Since he was bent on emulating the ways of that venerable old man, Mor
 Gabriel imposed on himself harsh and strenuous labours: fasting and Jeng-
 thy prayers and unbroken vigils. He would sleep two hours of the night.

a) See pp. 85f.
 b) i.e. 3 English miles, or 5.6km.

1. Mt 10:38, 16:24; Mk 8:34, 10:21; Lk 9:23, 14:27 13. Acts 9:15

LXV

على عنقه، ووضع صليبه على كتفه
 وذهب معه. فبمجرد أن اتخذ هذا القرار
 قام في منتصف الليل ليصلي في كنيسة
 القرية. فحينئذ كان جسده قويًا في الصيام
 والصلاة. فطلب من الرب أن يجعل طريقه
 مستقيمًا أمامه، وأن يجعله مستحقًا
 لفعل إرادته. وفي تلك الليلة،
 دون علم والديه، قام وأخذ
 للعثور على رجل قديم وperfect من
 الله، واسمته جورج. وكان جورج
 منكمسًا (أ) ليس له شيء، وكان
 قادرًا على العمل معجزات وقوى. فكنس
 في الشرق من بلدة هاه على مسافة
 لا تزيد عن فراسنج (ب). فلما حضر
 القديس مورغابيل إلى المكان الذي كان
 جورج، بدأ يستغيثه بالصلوات
 والطلبات وبدموع كثيرة، ليمنحه
 الشرف في العيش معه وأنها تلميذه. فلما
 نظر الرجل القديم بعينه الروحانية
 الحادة، اعترف بأن "وعاءًا
 مختارًا" كان ليصنع منه. فقبله
 بفرح وأعطاه تعليمًا شاملاً
 قبل أن يلبسه رداء راهب بحتة. فعلمه
 النظام والجهود التي تخص الطريق
 الذي يقود إلى الملكوت.

8) لأنه كان يطمح لمحاكاة طرق
 الرجل القديس، ففرض مورغابيل
 عليه أعمالًا شاقة وصعبة: صيام
 وطلبات جتهية وصلاة مستمرة. فنام
 ساعتين في الليل.

8) فبما أنه كان يطمح لمحاكاة
 طرق الرجل القديس، ففرض
 مورغابيل عليه أعمالًا شاقة
 وصعبة: صيام وطلبات جتهية
 وصلاة مستمرة. فنام ساعتين
 في الليل.

1 in margin of 2: حرجش

LXXVI

which they proceeded to shape with iron claws (a). The finished
 object was ready at the end of seven years. It is a white block
 of the stone called *giando* and it is smooth and beautiful like a
 block of marble. On it is kneaded all the dough of the abbey.
 Its length is fifteen spans, its width seven, its height, that is,
 its thickness three spans. It was placed on an ox-wagon and it
 was brought from a distance of four miles (b) from the abbey. God
 endowed those oxen with mighty strength, and

LXXVI

التي استعملوها في تشكيلها
 بالظفر الحديد. فاستمر العمل
 حتى انتهى في نهاية سبع سنوات.
 فصار الجسم جاهزًا. وهو كتلة
 بيضاء من الحجر الذي يسمى
 "جياندا" وهو أملس وجميل
 مثل كتلة من الرخام. فتم
 سحق كل العجين من الدير
 فوقه. فطوله خمسة عشر
 ذراعًا، وعرضه سبع ذراعًا،
 وارتفاعه، أي سمكه، ثلاث
 ذراعًا. فوضعه على عربة
 البغال وأُخذ من الدير على
 مسافة أربعة أميال (ب). فمَنَّ
 الله على تلك البغال قوة عظيمة،

- 12.48 In the end it all resulted in their assembling one thousand eight
19 hundred stubborn swordsmen together and making ready (for battle)
20 That night Mor Simon himself appeared to Archbishop Dioscorus in
a dream and said to him, "Do not surrender me
a) "In a matter such as this": either there is something missing after these
words, or else the words "such as" should be omitted and the remnant
translated as above.

LXXII

1. A rich merchant he was and of great wealth. He arrived at this
2. abbey bringing with him a great deal of gold and he came into
3. this place to a certain perfect monk who was upright in (his) ways
4.5. The Arab saw the discretion of the monk and resolved that he
would leave some of his gold with his saintly old friend, whether
6. on account (of the frailty) of life (in general) or on account of
the danger of the journey. Now this was (God's doing). So the
7. Arab left with the old man one thousand dinars and commended his
8. friend as follows: "If I should return alive, I shall reclaim
9. what is mine with gratitude; but if I should die on this journey,
I shall send my slaves with written authorization to take the gold
10. themselves." That old man, for his part, held his peace and spoke
not a word.
11. Then the Arab sent off his baggage-chains on his camels and
12. marshalled his slaves and set off on his journey to the northern
regions. He staved three years in the cities of the interior and
13. the Lord prospered his trading richly. But when he got (back) to
14. this holy abbey, he found that his friend, the old man had been dead
15. for a year or so. He made thorough enquiries concerning him and
asked people, "Where is my friend? He has a deposit of mine and
16. I want it back." They told him, "He has left this life." He
17. said to them, "What, then, did he instruct you concerning me?"
18. They said to him, "He told us nothing at all about your deposit
19. nor about you. But there is a chaste disciple of his, who will
not withhold any information he may have received concerning the
20. gold. For we know him (to be) a truthful man
like his master was". The Arab said to them

LXXXIV.

1. someone sickened in it (to such an extent that) he was racked with
2. terrible pain, to bring the Gospel-Book and [to burn] incense in a
3. turibule and (so) to purify him of all his transgressions; and as
4. soon as this was done, the sick man would find release, whether he
5. lived or died... But as for this wretched (monk) - that the
Scripture might be demonstrated in action, which says that

2P. Cal.TA, Oct. 6

١٠٠٠
 ١٠٠٠
 ١٠٠٠

The note at the bottom was added by the editor; a insert between the two lines, in Arabic:

كَلِمَاتُ يَسُوعَ مَارِي تَحْمَانَ الْقَرِينِ وَمِنْهُ قَصَّةُ الْقَدِيسِ مَارِي تَمْرَائِيلَ مِنْ بِلَادِ قَوْسْطَنْطَيْنِ

LXX

- When he was sure that it was his friend,

LXX

[illegible]

1 in margin of a: يوحنا

LXXXVI

- 21) These things, by the great grace of God, who made our Father
Bishop to triumph, have prompted me to tell this tale of his life,
albeit at less length than the subject demands. For it would
surpass the puny intelligence (of the writer) to tell of (all) his
amazing deeds; as for those other virtues - his peacefulness (a),
his gentleness, his cheerfulness, his goodness, his diligence, his
quietness, his innocence, his combativeness, his abstinence, his

LXXV

لا تفرقه وحبلى

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4E. of. LL Eastern Saints, ch. 35	13. Eph. 6:14	19. Mt 11:29-30
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1 suppl. ed. (cf. LL. Eastern Saints, p. [405]) 2 mss. II, (cf. n. 1)
3 2 add. ms.

a) "and the rest of it he placed" (cf. Vr.11-12)

1 B om. 2 MSS: 11 12 3 B om.

LXXXVI

[illegible]

they would meditate of the Law of the Lord", as David the prophet says, "both day and night", in the long drawn-out prayers of Prime, Lauds, Terce, Sext, None, Vespers and Compline. (a) They distanced themselves with contempt from all vain gossip

a) "of the night and of the morning and of the third and the sixth and the ninth hours and of the evening and of Protection"; for the origin of this last term, see Ps. 91:1, which is sung at Compline.

19. Ps. 112

دعوتهم انهم يذوقوا طعم كلام الرب. هكذا كان داود النبي يقول: "كل يوم وجميع الساعات" في صلواتهم الطويلة الممتدة من صلاة الصبح إلى صلاة العشاء. (أ) لقد ابتعدوا عن كل حديث فارص بغير احترام

20. من أجل ذلك، كانوا يبتعدون عن كل حديث فارص بغير احترام. (أ) لقد ابتعدوا عن كل حديث فارص بغير احترام.

20. من أجل ذلك، كانوا يبتعدون عن كل حديث فارص بغير احترام. (أ) لقد ابتعدوا عن كل حديث فارص بغير احترام.

LXXII

1. The day of his crowning was the fifth of November: may his commemoration bring blessing and his prayer be with us, Amen
3. 11) At the same time, in the year nine hundred and sixty-five of the Greeks (A.D. 653/4), in which the Persians flooded out of Mesopotamia and Heraclius entered Edessa, occurred the ordination of our Father the all-blessed Mor Gabriel as a bishop at the hands of Mor Athanasius, the patriarch, in the monastery of Mor Jacob of Cyrrhus.
7. 12) Now this Mor Gabriel went to the court of the governor of the sons of Hagar, who was Umar the son of Khattab, in the city of Jazira. He was received with great gladness and after a few days the Blessed One petitioned the governor and received his written authority concerning the statutes and laws and orders and warnings and judgements and observances pertaining to the Christians; to churches and monasteries; and to priests and deacons, that they should not pay vertebrae (a) and the monks that they should be exempt from tribute; and that the use of the wooden gong should not be banned; and that they might practise the chanting of anthems at the bier of a dead man when he leaves his house to be taken for burial, together with many (other) customs. This prefect was pleased that the Blessed One had come to see him; as for the holy man he returned to the abbey with great joy.
13. 13) It was a rule of the brotherhood that none of the monks should bring

a) Doubtful interpretation: perhaps the poll-tax; cf. p. 137.
1: GAZ. 17A, Nov. 5

LXXII

يوم تاجه كان في الخامس من شهر تشرين الثاني. قد يبارك ذكره وطلب صلواته علينا، آمين

11) في السنة نفسها، في سنة ٩٦٥ من سنة اليونانيين (سنة ٦٥٣/٤ م)، في السنة التي غلب فيها الفرس من بلاد ما بين النهرين وهاكليس دخل عديسا، وقع التثبيت على أبينا المبارك مرقس كاهنًا على يد أبينا المبارك مرقس أثناسيوس، البطريرك، في الدير الذي كان فيه مرقس ياقوب من قبرص.

12) الآن ذهب مرقس كاهن إلى بيت الحاكم الذي كان له اسم عمر بن الخطاب في مدينة الجزيرة. كان يرحب به بفرح عظيم وبعد أيام قليلة طلب من الحاكم أن يعطيه وثيقة تتعلق بالقرارات والقوانين والأوامر والتحذيرات والقرارات والالتزامات المتعلقة بالكنيسة؛ بالكنائس والديار؛ وبالقساوسة والقساوسة؛ وبأن لا يدفعوا الجزية؛ وبأن لا يمنعوا من استخدام النحاس في الجرس؛ وبأن لا يمنعوا من الغناء في جنازة الميت عندما يخرج من بيته ليتم دفنه، مع كثير من العادات الأخرى. كان هذا الحاكم سعيدًا جدًا لأنه رأى المبارك كاهنًا؛ ولأنه رأى أن هذا الرجل قد جاء ليراه؛ ولأنه رأى أن هذا الرجل قد جاء ليراه.

13) كان من قواعد الجماعة أن لا يجلب أحد من الرهبنة شيئًا

1 B. on. 2 B. on. 3 Mss. 4 B. on.
5 A. 6 A. 7 A. 8 A. 9 A. 10 A. 11 A. 12 A. 13 A. 14 A. 15 A. 16 A. 17 A. 18 A. 19 A. 20 A. 21 A. 22 A. 23 A. 24 A. 25 A. 26 A. 27 A. 28 A. 29 A. 30 A. 31 A. 32 A. 33 A. 34 A. 35 A. 36 A. 37 A. 38 A. 39 A. 40 A. 41 A. 42 A. 43 A. 44 A. 45 A. 46 A. 47 A. 48 A. 49 A. 50 A. 51 A. 52 A. 53 A. 54 A. 55 A. 56 A. 57 A. 58 A. 59 A. 60 A. 61 A. 62 A. 63 A. 64 A. 65 A. 66 A. 67 A. 68 A. 69 A. 70 A. 71 A. 72 A. 73 A. 74 A. 75 A. 76 A. 77 A. 78 A. 79 A. 80 A. 81 A. 82 A. 83 A. 84 A. 85 A. 86 A. 87 A. 88 A. 89 A. 90 A. 91 A. 92 A. 93 A. 94 A. 95 A. 96 A. 97 A. 98 A. 99 A. 100 A. 101 A. 102 A. 103 A. 104 A. 105 A. 106 A. 107 A. 108 A. 109 A. 110 A. 111 A. 112 A. 113 A. 114 A. 115 A. 116 A. 117 A. 118 A. 119 A. 120 A. 121 A. 122 A. 123 A. 124 A. 125 A. 126 A. 127 A. 128 A. 129 A. 130 A. 131 A. 132 A. 133 A. 134 A. 135 A. 136 A. 137 A. 138 A. 139 A. 140 A. 141 A. 142 A. 143 A. 144 A. 145 A. 146 A. 147 A. 148 A. 149 A. 150 A. 151 A. 152 A. 153 A. 154 A. 155 A. 156 A. 157 A. 158 A. 159 A. 160 A. 161 A. 162 A. 163 A. 164 A. 165 A. 166 A. 167 A. 168 A. 169 A. 170 A. 171 A. 172 A. 173 A. 174 A. 175 A. 176 A. 177 A. 178 A. 179 A. 180 A. 181 A. 182 A. 183 A. 184 A. 185 A. 186 A. 187 A. 188 A. 189 A. 190 A. 191 A. 192 A. 193 A. 194 A. 195 A. 196 A. 197 A. 198 A. 199 A. 200 A. 201 A. 202 A. 203 A. 204 A. 205 A. 206 A. 207 A. 208 A. 209 A. 210 A. 211 A. 212 A. 213 A. 214 A. 215 A. 216 A. 217 A. 218 A. 219 A. 220 A. 221 A. 222 A. 223 A. 224 A. 225 A. 226 A. 227 A. 228 A. 229 A. 230 A. 231 A. 232 A. 233 A. 234 A. 235 A. 236 A. 237 A. 238 A. 239 A. 240 A. 241 A. 242 A. 243 A. 244 A. 245 A. 246 A. 247 A. 248 A. 249 A. 250 A. 251 A. 252 A. 253 A. 254 A. 255 A. 256 A. 257 A. 258 A. 259 A. 260 A. 261 A. 262 A. 263 A. 264 A. 265 A. 266 A. 267 A. 268 A. 269 A. 270 A. 271 A. 272 A. 273 A. 274 A. 275 A. 276 A. 277 A. 278 A. 279 A. 280 A. 281 A. 282 A. 283 A. 284 A. 285 A. 286 A. 287 A. 288 A. 289 A. 290 A. 291 A. 292 A. 293 A. 294 A. 295 A. 296 A. 297 A. 298 A. 299 A. 300 A. 301 A. 302 A. 303 A. 304 A. 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734 A. 735 A. 736 A. 737 A. 738 A. 739 A. 740 A. 741 A. 742 A. 743 A. 744 A. 745 A. 746 A. 747 A. 748 A. 749 A. 750 A. 751 A. 752 A. 753 A. 754 A. 755 A. 756 A. 757 A. 758 A. 759 A. 760 A. 761 A. 762 A. 763 A. 764 A. 765 A. 766 A. 767 A. 768 A. 769 A. 770 A. 771 A. 772 A. 773 A. 774 A. 775 A. 776 A. 777 A. 778 A. 779 A. 780 A. 781 A. 782 A. 783 A. 784 A. 785 A. 786 A. 787 A. 788 A. 789 A. 790 A. 791 A. 792 A. 793 A. 794 A. 795 A. 796 A. 797 A. 798 A. 799 A. 800 A. 801 A. 802 A. 803 A. 804 A. 805 A. 806 A. 807 A. 808 A. 809 A. 810 A. 811 A. 812 A. 813 A. 814 A. 815 A. 816 A. 817 A. 818 A. 819 A. 820 A. 821 A. 822 A. 823 A. 824 A. 825 A. 826 A. 827 A. 828 A. 829 A. 830 A. 831 A. 832 A. 833 A. 834 A. 835 A. 836 A. 837 A. 838 A. 839 A. 840 A. 841 A. 842 A. 843 A. 844 A. 845 A. 846 A. 847 A. 848 A. 849 A. 850 A. 851 A. 852 A. 853 A. 854 A. 855 A. 856 A. 857 A. 858 A. 859 A. 860 A. 861 A. 862 A. 863 A. 864 A. 865 A. 866 A. 867 A. 868 A. 869 A. 870 A. 871 A. 872 A. 873 A. 874 A. 875 A. 876 A. 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7. Mt 11:29-30

1 sc. 11قوة; fuv) 2 suppl. BP

LXXIV

4f. cf. LL. Eastern Saints, ch. 35

LXXIV

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1. Gal. 3:27. 4-6. Chr. Quartin 819. A.C. 295

1 in margin of A. 20124MS
of A. 24M089C
2 MSS. احمد صفي
BP صفحه 1
3 in margin
5 MSS. محمد

LXXV

[illegible]

XCI

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- [illegible]

1 MSS. سجل (x2) 2 MSS. الحب 3 مما 4. suppl. ed.
5 ا 6 ا 7 MSS. مما 8 MSS.
النا; NAV: مما (p. 102)

LXXVI

- [illegible]

(16) ای ملا، ملا، و احم مداح! نغم حبیبہ والکرم!

- [illegible]

والبعض: 2 a cf. LVIII¹; محقة 11 sc¹

XCII

- [illegible]

13. 3) Now the brothers of this famous abbey were possessed of sound
14. discipline; the consensus of their spiritual harmony was unanimous,
15. their provisions and their expenditure were made from a common purse,
16. they ate together, and they provided for themselves as a community by
their spiritual and physical labours.

Six years went by in the abbey (d) after the Temple had been
17. built, then the believing King Anastasius died. His death occurred
18. in the year eight hundred and twenty-nine (A.D.517/8); he was succe-
19. ded by Justinian, (e) who restored the policy of official support for
the Council of Chalcedon and persecuted the Orthodox. He expelled

a) See the last note on the previous page.
b) "that they might be shown and seen that neither lime nor iron had fallen on them".
c) "everyone who comes is blessed by them".
d) "they completed six years".
e) i.e. Justin II, whom several Syriac chroniclers call 'Justinian I'.

sections 3 and 4. of LL Eastern Saints, chapter 35

[illegible]

1 a add. 2 a 3 Miss.

LXVIT

1. When the abbot was dead, [they put on his vestments and
2. placed him in the House of Burial in a domed sepulchre. Now, at
3. that season there was much snow, but because of his awesome
4. prohibition there was no way they could avoid telling the Blessed One.
5. So they sent a messenger to him, who revealed to him that his friend
6. had died. . . . Mor Gabriel arose forthwith without delay and went out
7. in the snow on foot. He gave instructions to his disciples to
8. follow him and set off at great speed. On arriving, at the
9. Monastery of the Cross, he sent off the messenger who was with
10. him to go in and inform the monks of his coming, that they might
11. bring him a thurible, and incense. As for the saint, he turned
12. aside and went in alone to the House of Burial and found his friend
13. wrapped and enveloped and reposing in the dome. For he was not to
14. be placed in the tomb, until the Blessed One should come and bury
15. him with his own hands, according to their solemn agreement. Mor
16. Gabriel prostrated himself on the body of his friend and wept (and
17. prayed) to God; then he arose, took hold of his hand and raised him
18. up; and for a long while he spoke with him.

14. When the monks came for the burial of their Spiritual
15. Father, weeping sorrowfully on his account, they went in and found
16. him resurrected and arisen. Then he walked with them into the
monastery. So instead of weeping and mourning they sent up praise
17. to God who gives success to his servants: (for) they were seized with
18. a great admiration. They say, moreover, that he that was resurrected
19. lived fifteen (more) years. As for Mtr Gabriel, he became, in the
eyes of all, a great saint.

[illegible]

1 a مغير 2 a مص

the persecution. There they built many monasteries and abbeys.
 But they returned to this holy abbey; they came back after
 an interval of twenty years, and found it breached and
 its buildings ruined. But the Temple had suffered no harm.
 When they went inside, they found there two lions and their cubs
 with them. It was for fear of these lions that no-one had hung
 about the abbey.

a) i.e. Philoxenos.
 b) Perhaps we should supply the title 'Mor'.

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17). The Blessed One used to visit the region of his diocese.
 On one occasion he went with his disciples to a small hamlet
 consisting of no more than nine or ten houses. The name of it
 was Sighun. [It] had no church and no priests. [Now] it was a
 custom of Mor Gabriel, whenever he came within half a mile
 of a village, to dismount and walk on foot. So when they reached
 the village, he sent his disciples (ahead) to prepare a place for
 him. There was in this village a certain woman whose son had
 died that very day and had not yet been buried. She heard that
 the bishop was about to enter her village and she ran quickly
 into her house and put that dead son of hers on a bed^{a)} and
 covered him. Then she went out to intercept the disciples.
 When she met them, it was with joy and gladness; and she
 welcomed them and kissed their feet. She took their mounts
 and led them into her house and put out straw and hay for them.
 Then, without preamble, she informed the disciples that her son
 had died. They were much annoyed, (because) the saint used to
 caution them against lodging in a house where there was a sick
 or dead person. But since the woman had welcomed them so
 hospitably and had taken in their baggage^{b)} and had kissed their
 feet, they were ashamed to pass on to another house. So they went
 out and told the bishop of their difficulty. He, too, was very
 badly affected by the news, but since they could find no way to avoid
 adding hurt^{c)} and distress^{c)} to the sorrow^{c)} of the woman - and he

a) "bed of sleep"; the word for 'bed' can also mean 'bier'.
 b) Or, possibly, 'animals'.
 c) All one word, meaning 'pain' in Syriac.

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αἰὼς	XIX.5, XXIII.12, XXXVII.10, LXXVIII.2
αἰώνιος	XXVIII.4
αἰών	II.6 and in thirteen other places
αἰών	I.10.1, XXXVII.2

αἰὼς	VI.3, XXVI.14
αἰώνιος	VII.17
αἰώνιος	LIX.4
αἰών	XLII.6, LI.5, LXXVIII.5, LXXXI.6
αἰών	XXVIII.4
αἰών	XI.3
αἰών	XLVIII.11, LV.13, LXII.10, LXV.1, LXVI.1, LXVII.1, LXVIII.1, LXIX.1, LXX.1, LXXI.1, LXXII.1, LXXIII.1, LXXIV.1, LXXV.1, LXXVI.1, LXXVII.1, LXXVIII.1, LXXIX.1, LXXX.1, LXXXI.1, LXXXII.1, LXXXIII.1, LXXXIV.1, LXXXV.1, LXXXVI.1, LXXXVII.1, LXXXVIII.1, LXXXIX.1, LXXXX.1

12. the Magians (6) the Royal Marabon (cf. VIII.15) died and their
13. armed forces slaughtered one another in vast numbers, so that
everyone (on our side) gave glory to God.
14. 6) Seeing that tradition tells us that men of former times were at
9.16 pains carefully and diligently to record the deeds of holy men in
books, firstly, because the power of God was demonstrated by their
agency towards everyone to the glory of His Name, secondly, to commemo-
17. rate the righteousness of those who strove
to please God and to do His will.

a) See LXI, note e.

b) A reference to the Persians' Zoroastrian religion, in fact, only the priests were called 'Magians'.

10-11. Chr. Garman, 819, A.G. 891	sections 6-8.	cf. LL. Eastern Santa, ch. 36
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LXXIX

1. had not yet reached the point of entering the village but was
2. seated outside it - he came straight in to the house of that
3. woman and requested a thurible, and incense. The disciples and
4. the woman thought that he wanted the thurible for the burial of
5. the child. But He knelt down over the body of the dead (child)
6. and burned incense in the thurible and prayed with groaning and
7. plentiful tears-until the floor was wet (with them): "and God
8. heard the voice of his heart-rending plea - He that does the will
9. of those that fear Him - and when (the saint) had prolonged his
10. prayer for a great space of time, the spirit of the child stirred
11. in his limbs and he began to move from side to side. As soon as
12. the saint realised that his prayer had been heard and that the
13. child was alive, he grasped him by the hand and raised him to his
14. feet. Then he called the mother of the deceased and said to her,
15. "This son of yours was not dead, but only asleep. Now he has
16. awoken from his slumber. Come and take him and suckle him with
17. milk." He said, (that) he was asleep, in order that he might not
18. be praised by men. As for the woman, she was shaking with fear,
19. but she found voice to say to the saint, "I beg you Father, Bishop:
20. [this child has not yet received the sign of baptism. Now,
21. therefore, of your kindness towards me, put this finishing touch to
22. the child and give him his part in spiritual birth!" Mor Gabriel
23. granted her plea and baptized him, giving him the name Gabriel;
24. and Mor Gabriel's disciple - Theodore was his name - told us that
25. the child who was resurrected lived a long time and took a wife
26. and had children.

11. Mt 9:24

17. in that same village. His parents wanted him to get married in
 18. the way of the world, but he paid no attention to their pleas.
 That was when he decided to run towards spiritual marriage and
 19. to bear his Lord's gentle and light yoke.

a) "the fear of God".
 b) Or: was ordained priest.
 19. Mt 11:29-30

١٧. في ذلك القرية. والديه يريدانه ان يتزوج في
 ١٨. الطريق الدنيوي، لكنه لم يهتم بطلباتهم.
 ذلك هو حينما قرر ان يركب الى زواج روحي
 ١٩. ويحمل يوكه الرب الهنا الخفيف والسهل.

1 suppl. BP 2 suppl. BP 3 A 4 suppl. 5 A
 6 in margin of 2: PAPHEA 7 A 1

1. 18) Our Father Mor Gabriel was present in a certain village, where
 2. he lodged in the church, when a young man died there in the middle
 3. of the night. His parents were well-known. In the morning the
 Blessed One arose, as was his custom, to start on his way and he
 4. heard the sound of wailing and bitter weeping; he was deeply
 saddened by it. Then (the relatives) ^(a) of the dead man came and
 5. asked his permission to bring (the) deceased, for him to say ^(b) over
 6. him the burial prayer, after which they would bury him. He told
 7. them to bring him and they brought the dead man to him. He wept
 7. over his body, and prayed over his corpse, and shed abundant tears.
 8. Those who were standing there thought that he was saying the prayer
 9. for the dead over him. But he was asking his Lord that the soul
 10. might return to its body. When he had finished his prayer,
 11. the young man opened his eyes and spoke to the crowds. Everyone
 was amazed at that miracle and from that day until this they have
 12. called that young man's village 'Olan', which means 'they weep' and
 13. 'are in mourning'. The young man came and attached himself as a
 14. disciple to the saint and ministered to him, for the rest of his
 life. He became a perfect monk.

15. 19. Next, since the faithful desire and yearn to hear of (all)
 the admirable manifestations of divine power that this true
 architect performed, it is only right to tell them of this
 17. miracle. Mor Gabriel, the victor in virtue, sent craftsmen,
 18. skilled in working stone; they went to a certain village which
 19. the local inhabitants call Beth Dabeh. (There) they quarried
 in the bedrock and extracted a huge block of stone,

a) "owners"
 b) "to place"
 17f. of: MSS. A, B

١٨. اتي اليه ابيه واهله من القرية التي كان فيها
 ١٩. قد اقام في الكنيسة، حينما مات شاب في تلك القرية في
 ٢٠. نصف الليل. والديه معروفان. في الصباح اقام الرب الهنا
 ٢١. كما كان عادته، ليركب في طريقه وسمع صوت بكاء
 ٢٢. ومرور، فاحزن له. ثم جاء اهل الميت وطلبوا
 ٢٣. اذنه ليركب الميت، ليقول عليه صلاة الجنازة، بعد
 ٢٤. ان ياتيهم. فقال لهم اني اطلب من الرب الهنا ان
 ٢٥. يرد روح الميت الى جسده. فلما فرغ من صلاته
 ٢٦. افتتح عينه الشاب وتكلم الى الجمع. فاستعجبوا
 ٢٧. من ذلك المعجزة. ومن ذلك اليوم الى اليوم
 ٢٨. يسمون تلك القرية 'اولان'، اي 'البكاء' و'الحزن'.
 ٢٩. فاجل هذا الشاب اتبعه وخدمه الى ان مات.

١٩. اذ انهم يريدون سماع كل ما فعله الرب الهنا
 ٢٠. من افعاله العجيبة، فليس من العار ان نخبرهم
 ٢١. بهذا المعجزة. فبعث الرب الهنا، الذي هو
 ٢٢. الفاضل في الفضائل، فبعث فنيين، فمضوا
 ٢٣. الى قرية تدعى بيت دابه. فحفروا في الصخر
 ٢٤. وحصلوا على كتلة عظيمة من الحجر،

1 A 2 suppl. BP 3 MSS 4 in margin of 2: PAPHEA 5 BP

- مَنْعًا وَلَا يَكُونُ مَقَامًا وَلَا يَكُونُ مَقَامًا وَلَا يَكُونُ مَقَامًا

⑧ مَدَنِيَّةٌ لَا مَلْفُذَ لَهَا جِهَتًا وَفَتْحًا

صحا. خا. ولا رفقه بقدا متفدا. حقا. ورفدا.

هو زخم البثور المشدود المسمى بالملصق وهو من خواص غشج بل

1 in margin of a: خرجش 2 a: ویدیا

LXX

- [illegible]

1 حومة 2 MSS. 3 لا 4 suppl. ed. 5 MSS. 6 فجف 7 والبحر

4 suppl. ed. 5 MSS. 6 2 7

11-12. Hebr. 4:12

20 **وَجِئْنَا بِهِنَّ إِلَى الْمَتْنِ وَنَحْنُ نَقُودُ**
أَيْضًا بِهِنَّ إِلَى الْمَتْنِ وَنَحْنُ نَقُودُ
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أَيْضًا بِهِنَّ إِلَى الْمَتْنِ وَنَحْنُ نَقُودُ
 20

1 a وحي
Saints, p. [425]

2 suppl. BP MSS. وحي (cf. 11. Eastern)

3 MSS. وحي

...and the

LXXII

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1. محمد 2. حبيب 3. originally perhaps: سلاسل (homophone)
4. مطابقا (x3)

[illegible]

1 a ١٥٥٥ 2 suppl BP 3 MSS. و.ح.م. (cf. the Eastern
Saints, p. 125) 4 MSS. و.ح.م.

Year	U.S. should take action (%)	U.S. should not take action (%)
1997	75	25
1998	65	35
1999	75	25
2000	65	35
2001	75	25
2002	65	35
2003	75	25
2004	75	25

LXXII

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1. محس 2. حب 3. originally perhaps: oslin (homophone)
4. مفق (x3)

16. power of God^(b) that went with him.

17. 10) Now in the time of the blessed Mor Gabriel, when he was Head of the

18. abbey, there came a certain Arabian from the Desert of Arab in the South

a) Or: protective armour; the same phrase is translated 'an aegis of salvation' at LIII, 8.

b) cf. XXXIII, note a.

19. cf. Chr. Lugin 175, II, pp. 160-63

LXXIII

- These and many other such things they used to relate concerning the triumphant Mor Gabriel; but to prolong this narrative would make weary the ears of the audience, so I have cut short my account of the miracles he performed.
- 20) The Blessed One was seated with the brothers, when there appeared before him a certain solitary, whose habit marked him out as a mourner.^(a) He asked the saint if he might be received into this abbey and settle here. He urged his plea with great persuasion, saying, "I beg you, Father, receive me as one of your number!" But the saint interrogated him about his schooling in the monastic life.^(b) "See, brother," he said to him, "whether you are not bound by some other allegiance or whether you be not under an interdiction!" [The] mourner, however, when he saw how closely he was [questioned] by Bishop Mor Gabriel, was afraid to confess that he had not yet been released, lest he might not be received into the brotherhood. For there were many from all parts who desired greatly to belong to that spiritual harmony. So that mourner declared in the presence of all: "I have been released from the monastery in which I had my schooling; I asked forgiveness of my brothers, and so came here." (He said this) although, (in fact) he had not been released, but had been placed under an interdiction by his abbot. So they received him and he entered the abbey under obedience to them.
- But a few days later - God having resolved to expose his deceit - a serious illness overcame him and he became so sickly that he was unable to speak. He lay there in agony, on the border between life and death. Now it was the custom in this abbey, [whenever]
- a) See p. 85f.
b) "his discipleship"
- 4f. cf. LL: Eastern Saints, ch. 18

17. said to them, "What, then, did he instruct you concerning me?"
18. They said to him, "He told us nothing at all about your deposit
19. nor about you. But there is a chaste disciple of his, who will
not withhold any information he may have received concerning the
20. gold. For we know him (to be) a truthful man
like his master was". The Arab said to them

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1. read 2. امتحان؟

LXXXIV.

1. someone sickened in it (to such an extent that) he was racked with
2. terrible pain, to bring the Gospel-book and [to burn] incense in a
3. thurible and (so) to purify him of all his transgressions; and as
4. soon as this was done, the sick man would find release, whether he
5. lived or died. But as for this wretched (monk) - that the
6. Scripture might be demonstrated in action, which says that
7. "Everything which you bind on earth shall be bound in heaven,
8. etc." - as soon as they saw that the sick man had
9. passed into a phase of extreme pain, the monks came to him and
10. offered prayers and petitions for him with incense for his absolution,
11. but there was no release, no respite from that cruel pain.

12. Then they stood around him weeping, both distressed and amazed
13. at the anguish of that soul and its dreadful parting from the body.
14. They wrung their hands and prayed with heartfelt groans to God.
15. For seven days both day and night they fasted, but neither their
16. prayer nor their tears were accepted^(a), and everyone said, "Woe
17. is me!" On the [tenth] day (sic) all the venerable elders got
18. together and went to the blessed Mor Gabriel and entreated him to
19. go and bring deliverance to the soul of that sick man. He arose
20. and went in with them to his bedchamber; and when he saw his
21. torment he sobbed and let fall tears. The elders, too, wept, that
22. stood with him in the courtyard; for Mor Gabriel had chosen one
23. hundred and fifty of them to make intercession with him to God.
24. Then he stood over the bed and said, "What I should do for you, O
25. sick man, I do not know. I would ask you about the sin for which
26. you are now tormented, were it not that

the power of speech has been taken from you.

a) "neither was their prayer accepted nor were their tears heard".

5. Mt 16:19, 18:18

LXXIV

[illegible]

1 a موجب 2 cf. BP and LL Eastern Shirts, p. [23] (the logical supplement لعل would have left a trace on the undamaged part of a)

19. he set about him with torturing and with cruel blows all that day.
 20. At nightfall he chained him up with iron fetters. As for the monks, they were at a loss what to say to the Arab on account of the amount of his deposit.

15-16. of Mt 6:10

20. وقالوا... وسألوا من كان معه...
 20. وقالوا... وسألوا من كان معه...
 20. وقالوا... وسألوا من كان معه...

LXXIV

1. Nor is it possible for you to return to this life." So he knelt
2. down and shed tears and prayed with moaning to God; and when he had
3. finished his prayer he said to the elders and brothers. "See now, my brothers, how bad, how bitter, how cruel is the anguish of this"
4. soul, (and all) because it is under an interdiction!" No sooner had
5. he spoken the words "under an interdiction" than the sick man
6. appeared to be woken from his coma and, startled, to say, "Yes, Father, so it is! I am indeed bound by the Word of God". All the
7. elders heard, and yet (a) his eyes were sealed and his hands and
8. feet were dry and not a limb in his body stirred: for (b) he was
9. already dead. (Nevertheless) it had been revealed to Bishop Mor Gabriel that his soul was held back by the Word of God.
10. Then he turned and spoke to the gathering, and
11. said, "Come, then, let us find (c) a man for whom we may all vouch, and let us send a petition to the abbot of (this poor monk).
12. Perhaps God will then accept our prayer (d) and release this soul from this torment." So they chose (e) a chaste and (venerable)
13. old man whose name was Addai, and he came and knelt on the ground
14. in front of the sick man and said, "If it be the Will of God, I will
15. take upon myself the interdiction of this soul, for which our Father
16. Mor Gabriel and all my Fathers will be surety." These words were
17. hardly out of the mouth of Addai the elder before the soul of the
18. sick man departed from his body, at which everyone gave glory to God.
19. After that brother had been buried, the blessed Addai arose
20. with haste and went to the Monastery of Arbin, carrying a petition
21. from our Father Mor Gabriel and from all the monks. So he
22. fulfilled his undertaking and it was accepted, and the abbot
23. prayed for the one who had died.

a) "for" b) "but" c) "see" d) "us" e) "saw"

6 and 9. Hebr. 4:12

LXXXV

1. وداخليا لم احسوا ولا فزعوا. وخرجوا من ابيهم وخرجوا
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1. A. 2. in margin of A. 3. Chr. Harrison 819, p. 17, lines 8-12, 21-22 = Chr. Harrison Set 6, pp. 235-36.

18. The Blessed One did not prevent him, but rather granted his
19. wish according to his request. So the Arab went down into the
20. tomb and found the dead man wrapped and enveloped in a shroud,
having loosened which he gazed at him for a while.

When he was sure that it was his friend,

When he was sure that it was his friend,

290b من كتابها، ويقابل له كتاب آراهم ومعارفهم من كتابها
وله كتاب لا يقابل، الا يوجد له على ما هو اسم وجا. من كتاب
كتابها، ولا يقابل له كتاب من كتابها من كتابها.
20 معبرون ما اخص من كتابها، ولا يقابل له من كتابها من كتابها.

1 in margin of a: يَوْحَنَّا

LXXXVI

21) These things, by the great grace of God, who made our Father
Bishop to triumph, have prompted me to tell this tale of his life,
albeit at less length than the subject demands. For it would
surpass the puny intelligence (of the writer) to tell of (all) his
amazing deeds; as for those other virtues - his peacefulness (a)
his gentleness, his cheerfulness, his goodness, his diligence, his
quietness, his innocence, his combativeness, his abstinence, his
chastity, his holiness, his purity - I refrain from speaking;
indeed, I cannot encompass his exalted and ineffable virtues. For
what I have set down as a memorial to that triumphant Apostle and
Chosen One of God, Mr Gabriel, I have written - albeit far too
little - in order that we may emulate his life and be rescued by
his pure prayers, to God.

13. 22) When he was an old man, he received this revelation from God
14. in a dream of the night: "Your departure from this world is
15. nigh". From that moment he began (to edify) the spiritual
16. sheep ^(b) of his pasture with words of advice. He wrote statutes,
and ordinances and cautions for the monks with many observances,
17. which are not written in this story, lest by reason of its length
the sweet taste of it be lost.

18. When, therefore, he sickened with his final illness, the whole brotherhood of the abbey assembled.

a) "about the remainder of his peacefulness".
b) cf. Lampe, *Patristic Lexicon*, s.v. *logikos* C.2.a.

LXXVI

کتابخانه

[illegible][illegible]

١ B بني النفا احمده ٢ B حن ٣ B عبد الله وقللا
٤ B محمدا وسته ٥ B محمدا وسته

This prelate was pleased that the Blessed One had come to see him;

16. as for the holy man he returned to the abbey with great joy
17. 13) It was a rule of the brotherhood that none of the monks should bring

a) Doubtful interpretation: perhaps the poll-tax; cf. p. 127.

1. Cal. TA, Nov. 5

١٥ عَمَّا رَأَى مِنْهُمَا الْمَلَائِكَةُ فَسَوَّاهُمْ وَقَالَ لَهَا امْكُتِي فَإِنَّكَ بِرَأْيِهِمْ مَحْشُورَةٌ ۚ

(13) دھرم دھارما اہم اہم خد ایشا۔ ولا نیلا انیلا سم ملہ ویتنا

1 B om. 2 B 3 ^{في} 4 ^م 5 ^م 6 ^م 7 ^م 8 ^م 9 ^م 10 ^م 11 ^م 12 ^م 13 ^م 14 ^م 15 ^م 16 ^م 17 ^م 18 ^م 19 ^م 20 ^م 21 ^م 22 ^م 23 ^م 24 ^م 25 ^م 26 ^م 27 ^م 28 ^م 29 ^م 30 ^م 31 ^م 32 ^م 33 ^م 34 ^م 35 ^م 36 ^م 37 ^م 38 ^م 39 ^م 40 ^م 41 ^م 42 ^م 43 ^م 44 ^م 45 ^م 46 ^م 47 ^م 48 ^م 49 ^م 50 ^م 51 ^م 52 ^م 53 ^م 54 ^م 55 ^م 56 ^م 57 ^م 58 ^م 59 ^م 60 ^م 61 ^م 62 ^م 63 ^م 64 ^م 65 ^م 66 ^م 67 ^م 68 ^م 69 ^م 70 ^م 71 ^م 72 ^م 73 ^م 74 ^م 75 ^م 76 ^م 77 ^م 78 ^م 79 ^م 80 ^م 81 ^م 82 ^م 83 ^م 84 ^م 85 ^م 86 ^م 87 ^م 88 ^م 89 ^م 90 ^م 91 ^م 92 ^م 93 ^م 94 ^م 95 ^م 96 ^م 97 ^م 98 ^م 99 ^م 100 ^م 101 ^م 102 ^م 103 ^م 104 ^م 105 ^م 106 ^م 107 ^م 108 ^م 109 ^م 110 ^م 111 ^م 112 ^م 113 ^م 114 ^م 115 ^م 116 ^م 117 ^م 118 ^م 119 ^م 120 ^م 121 ^م 122 ^م 123 ^م 124 ^م 125 ^م 126 ^م 127 ^م 128 ^م 129 ^م 130 ^م 131 ^م 132 ^م 133 ^م 134 ^م 135 ^م 136 ^م 137 ^م 138 ^م 139 ^م 140 ^م 141 ^م 142 ^م 143 ^م 144 ^م 145 ^م 146 ^م 147 ^م 148 ^م 149 ^م 150 ^م 151 ^م 152 ^م 153 ^م 154 ^م 155 ^م 156 ^م 157 ^م 158 ^م 159 ^م 160 ^م 161 ^م 162 ^م 163 ^م 164 ^م 165 ^م 166 ^م 167 ^م 168 ^م 169 ^م 170 ^م 171 ^م 172 ^م 173 ^م 174 ^م 175 ^م 176 ^م 177 ^م 178 ^م 179 ^م 180 ^م 181 ^م 182 ^م 183 ^م 184 ^م 185 ^م 186 ^م 187 ^م 188 ^م 189 ^م 190 ^م 191 ^م 192 ^م 193 ^م 194 ^م 195 ^م 196 ^م 197 ^م 198 ^م 199 ^م 200 ^م 201 ^م 202 ^م 203 ^م 204 ^م 205 ^م 206 ^م 207 ^م 208 ^م 209 ^م 210 ^م 211 ^م 212 ^م 213 ^م 214 ^م 215 ^م 216 ^م 217 ^م 218 ^م 219 ^م 220 ^م 221 ^م 222 ^م 223 ^م 224 ^م 225 ^م 226 ^م 227 ^م 228 ^م 229 ^م 230 ^م 231 ^م 232 ^م 233 ^م 234 ^م 235 ^م 236 ^م 237 ^م 238 ^م 239 ^م 240 ^م 241 ^م 242 ^م 243 ^م 244 ^م 245 ^م 246 ^م 247 ^م 248 ^م 249 ^م 250 ^م 251 ^م 252 ^م 253 ^م 254 ^م 255 ^م 256 ^م 257 ^م 258 ^م 259 ^م 260 ^م 261 ^م 262 ^م 263 ^م 264 ^م 265 ^م 266 ^م 267 ^م 268 ^م 269 ^م 270 ^م 271 ^م 272 ^م 273 ^م 274 ^م 275 ^م 276 ^م 277 ^م 278 ^م 279 ^م 280 ^م 281 ^م 282 ^م 283 ^م 284 ^م 285 ^م 286 ^م 287 ^م 288 ^م 289 ^م 290 ^م 291 ^م 292 ^م 293 ^م 294 ^م 295 ^م 296 ^م 297 ^م 298 ^م 299 ^م 300 ^م 301 ^م 302 ^م 303 ^م 304 ^م 305 ^م 306 ^م 307 ^م 308 ^م 309 ^م 310 ^م 311 ^م 312 ^م 313 ^م 314 ^م 315 ^م 316 ^م 317 ^م 318 ^م 319 ^م 320 ^م 321 ^م 322 ^م 323 ^م 324 ^م 325 ^م 326 ^م 327 ^م 328 ^م 329 ^م 330 ^م 331 ^م 332 ^م 333 ^م 334 ^م 335 ^م 336 ^م 337 ^م 338 ^م 339 ^م 340 ^م 341 ^م 342 ^م 343 ^م 344 ^م 345 ^م 346 ^م 347 ^م 348 ^م 349 ^م 350 ^م 351 ^م 352 ^م 353 ^م 354 ^م 355 ^م 356 ^م 357 ^م 358 ^م 359 ^م 360 ^م 361 ^م 362 ^م 363 ^م 364 ^م 365 ^م 366 ^م 367 ^م 368 ^م 369 ^م 370 ^م 371 ^م 372 ^م 373 ^م 374 ^م 375 ^م 376 ^م 377 ^م 378 ^م 379 ^م 380 ^م 381 ^م 382 ^م 383 ^م

LXXXVIII

1. in which the round House of Tombs of the House of Saints of this
2. abbey was cleaned out and there were found in it eight hundred
3. skulls.
3. 23) The sum of the years of the life of Mor Gabriel was seventy-
4. four. When he was fifteen he became a disciple under the yoke of
5. the monastic life. At twenty he became a deacon. At thirty-nine
6. he was made Head of the Brothers. At forty-five he became a
7. priest, or presbyter. At sixty he was ordained bishop and he
8. sat on the episcopal throne for fourteen years and seven months
9. and twenty-three days. He has two other feasts (apart from the
10. commemoration of his death): one on New Sunday ^(a) and the third
11. on the thirty-first of August, the month of vines, because on
12. that day they cut off his right hand because of an epidemic of
13. *shkaruto* ^(b). The latter is the feast for the singing of his merits.
13. 24) Then, when (this) great crowd was assembled, they prepared him
14. for burial with honour and ceremony and on the eighth day they
15. buried him in the House of Saints and they celebrated the Eucharist
16. in order that the people might communicate, because they were
17. debilitated by hunger and thirst. But when the congregation went
18. up to receive communion, at the moment when they were (most urgently)
19. crowding and jostling one another, a certain lad fell down beneath
20. them and was trampled by the people and died. He was the son of
21. distinguished and prominent people and about twenty years of age.

a) i.e. Low Sunday.

b) cf. XC, note a.

4. Mt 11:29-30

10-12. Cal.TA, Aug. 31

LXXVIII

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله.

(23) ۵۰۸۴ / بیهوده رفتن ستمه‌ها و بدست آمدن اهل محکم % تو حیا منتقم : B1116²

د. سقاجیچہ علیا ۱۰۰۰ / ۱۰۰ لکھ لکھا وینا وینسا ۱۱۰۰

5 من دمنج فتح بها مسميا : من لائم باقده متع 5

[illegible]

صحبہ :۔ فتح علی شاہ صاحب دکنیہ

خود را و بعضی دیگر را. او را حق متین معقدا بنام. و بعضی

۱۹۲۵ء کا سال بھاری ہوا۔ ۱۰/۵/۱۹۲۵ء کو خوار استیلا۔ مہم

10 وسبحوا له ١٥٠ مرة والحمد لله رب العالمين ١٠

... و ...
... در ... قبحه نه اندیشه ملا

[illegible]

(24) دہلی، ب۔ افسر علی محمد۔ دفعہ ۵۰ جاندار کا ہنا۔

[illegible][illegible][illegible][illegible][illegible]

1 mss. لايفره
2 اءجفد
3 اءجفء
4 ap. ومجر
5 اءبءا : BP

4f. of LL. Eastern Saints, ch. 35

12 vol

1-3.. of L. Simeon of Olives

[illegible]

a) "for this"
b) "bread".

5. Ps. 36:8

1 مباح 2 مباح 3 مباح 4 مباح 5 مباح 6 مباح 7 مباح

a) "choir", and so of the book-stands on either side of a Syriac church around which the choirs group to chant antiphonally.

[illegible]

2 a 2 مع مذبح / المذبح 8 ; حمدي ومع 1 a

17. abbot died. When he had fallen sick he had sent for
18. Bishop Mor Gabriel to come to him and bury him; and before he
died the abbot had bound the brothers (of his monastery)
19. by the word of God, saying, "Behold, I am dying,
But do not bury me until Bishop Mor Gabriel comes!

a) Syriac: *sufoqo*, a mediaeval word familiar from the Turoyo, *sefoqo*, John of Ephesus, from whom this passage is adapted, has QPS: "Greek: *Kapsa*, which the same conservative, unintelligible to our author," he amended to, a word containing regarded a proper Syriac word is not in the dictionaries." But it is

b) Syriac: *ḥawwā de-ṣiṣā*

1. Lk 14:13; of. Mt 25:35f. 19. Hebr. 4:12

[illegible]

XCII

[illegible]

• • Hand Hand • •

המטה הכללי

[illegible][illegible]

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1 om. BP 2 suppl. ea. (x2) 3 in lower margin of A, om. fol. 82b
 رمار شوال ومار سيعان ومار غبرائيل
 .. Note and epigram added by editor.

.. Note and epigram added by editor.

XCII

1. Egyptians who came to it and in it ended their lives' struggle,
2. and <of> Mor Samuel and <of> Mor Simeon and of our Father the
3. all-blessed victor * in virtue Mor Gabriel and of all the
4. (year's) cycle of saints in perpetuity. Amen.

END OF THE STORY

OF THE HOLY MOR GABRIEL

OF BETH QUSTAN, BISHOP OF THE ABBEY

OF QARTMIN IN THE REGION OF THE CABDIN

SIS. PRAYER BE WITH US!

AMEN.

1 om. BP 2 suppl. ca. (x 2)

3 in lower margin of 2, on fol. 82b.

در مار شخواب و مار شمعان و مار غبرایمیل

.. Note and Epigram added by editor.

- [illegible]

مسجد 2 2 مغیرہ 1 2

(p. 1 of 1)

The Torah

Exodus (3:5) I

Deuteronomy (27:26?) LIII.13-14; (32:5 and 32:20) XXVI

The Prophets

I Samue! (1-2) VII

Nehemiah (1:8) XXV

Psalms (1:2) LVI; (34:7) XLIX; (36:8) LXXV; (37:19, 28) XLIV; (44:11, 12) XLV;

(44:14) XLIV; (69:9?) X; (79:1, 4) XXV; (86:15) XIX; (91:20?) XIV; (110:1) VIII

(116:15) XLIX; (119:115) II; (125:1) XXV; (138:7?) XIX

The Song of Songs (1:4, 15) XXVI; (4:1, 7) XXVI

Isaiah (1:4) XXVI; (18:6) XLIV; (29:13) XXVI; (33:20) XXV

Ezekiel (5:12) XXV; (12:7) XXV

Ezekiel (5:10?) XX
Mirah (7:6) YYYVII

Haggai (2:9/10) XLV

Zechariah (2:1-5) XIX

The Apocrypha

I Maccabees (1:1) XX

The Gospels

Matthew (6:10) XLV, LXIX: (7:15) XI IV: (7:21) XI III, XI IV: (9:22) XI III

LXXIX; (10:38) LXV; (11:20-30) II I V I VIII I XIV; (12:30) XXXI; (13:27)

(15:8) XXVI; (16:18) XVIII; (16:19) LXXXIV; (16:24) I XV; (18:18) I XXXVIII.

XXVI; (25:23) L; (25:35f) LXXVI

Mark (1:24) XXX; (8:34) LXV

Luke (4:1) II; (5:8) II; (9:23) LXV; (14:13) LXXVI; (14:27) I XV

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XLVII
The Acts of the ...

The Acts of the Apostles (6:15) XXXVI; (9:15) LXV
The Epistles

The Epistles

Romans (8:5) II; (8:22) L

Π Corinthians (11:10) IX

Galatians (3:27) LIX; (5:18) II

Ephesians (6:14) LV
Philippians (2:15) LV

Philippians (2:15) XXVI; (4:3) XLIII
I Thessalonians (5:18) I LV

Hebrews (4:12) **וְכָל־דְּבַר־יְהוָה־נָכוֹן**

XXIV; (11:38) I, XIX, XXIV; (12:4)

The Revelation of Saint John (1:16) XXIV; (11:1-2) XVIII; (21:27) II, XLIII

- a) "bed of sleep": the word for 'bed' can also mean 'bier'
- b) Or, possibly, 'animals'.
- c) All one word, meaning 'pain' in Syriac.

١٥/ ^١ مِنْهُ ^٢ الْحَيَاتِ ^٣ وَالْمَوْتِ ^٤ لَا إِلَهَ إِلَّا هُوَ ^٥ وَمِنْهُ ^٦ الْأَحْيَاءُ ^٧ وَالْمَيُتُّ ^٨ وَمِنْهُ ^٩ الْحَيَاتِ ^{١٠} وَالْمَوْتِ ^{١١} لَا إِلَهَ إِلَّا هُوَ ^{١٢} وَمِنْهُ ^{١٣} الْأَحْيَاءُ ^{١٤} وَالْمَيُتُّ ^{١٥} وَمِنْهُ ^{١٦} الْحَيَاتِ ^{١٧} وَالْمَوْتِ ^{١٨} لَا إِلَهَ إِلَّا هُوَ ^{١٩} وَمِنْهُ ^{٢٠} الْأَحْيَاءُ ^{٢١} وَالْمَيُتُّ ^{٢٢} وَمِنْهُ ^{٢٣} الْحَيَاتِ ^{٢٤} وَالْمَوْتِ ^{٢٥} لَا إِلَهَ إِلَّا هُوَ ^{٢٦} وَمِنْهُ ^{٢٧} الْأَحْيَاءُ ^{٢٨} وَالْمَيُتُّ ^{٢٩} وَمِنْهُ ^{٣٠} الْحَيَاتِ ^{٣١} وَالْمَوْتِ ^{٣٢} لَا إِلَهَ إِلَّا هُوَ ^{٣٣} وَمِنْهُ ^{٣٤} الْأَحْيَاءُ ^{٣٥} وَالْمَيُتُّ ^{٣٦} وَمِنْهُ ^{٣٧} الْحَيَاتِ ^{٣٨} وَالْمَوْتِ ^{٣٩} لَا إِلَهَ إِلَّا هُوَ ^{٤٠} وَمِنْهُ ^{٤١} الْأَحْيَاءُ ^{٤٢} وَالْمَيُتُّ ^{٤٣} وَمِنْهُ ^{٤٤} الْحَيَاتِ ^{٤٥} وَالْمَوْتِ ^{٤٦} لَا إِلَهَ إِلَّا هُوَ ^{٤٧} وَمِنْهُ ^{٤٨} الْأَحْيَاءُ ^{٤٩} وَالْمَيُتُّ ^{٥٠} وَمِنْهُ ^{٥١} الْحَيَاتِ ^{٥٢} وَالْمَوْتِ ^{٥٣} لَا إِلَهَ إِلَّا هُوَ ^{٥٤} وَمِنْهُ ^{٥٥} الْأَحْيَاءُ ^{٥٦} وَالْمَيُتُّ ^{٥٧} وَمِنْهُ ^{٥٨} الْحَيَاتِ ^{٥٩} وَالْمَوْتِ ^{٦٠} لَا إِلَهَ إِلَّا هُوَ ^{٦١} وَمِنْهُ ^{٦٢} الْأَحْيَاءُ ^{٦٣} وَالْمَيُتُّ ^{٦٤} وَمِنْهُ ^{٦٥} الْحَيَاتِ ^{٦٦} وَالْمَوْتِ ^{٦٧} لَا إِلَهَ إِلَّا هُوَ ^{٦٨} وَمِنْهُ ^{٦٩} الْأَحْيَاءُ ^{٧٠} وَالْمَيُتُّ ^{٧١} وَمِنْهُ ^{٧٢} الْحَيَاتِ ^{٧٣} وَالْمَوْتِ ^{٧٤} لَا إِلَهَ إِلَّا هُوَ ^{٧٥} وَمِنْهُ ^{٧٦} الْأَحْيَاءُ ^{٧٧} وَالْمَيُتُّ ^{٧٨} وَمِنْهُ ^{٧٩} الْحَيَاتِ ^{٨٠} وَالْمَوْتِ ^{٨١} لَا إِلَهَ إِلَّا هُوَ ^{٨٢} وَمِنْهُ ^{٨٣} الْأَحْيَاءُ ^{٨٤} وَالْمَيُتُّ ^{٨٥} وَمِنْهُ ^{٨٦} الْحَيَاتِ ^{٨٧} وَالْمَوْتِ ^{٨٨} لَا إِلَهَ إِلَّا هُوَ ^{٨٩} وَمِنْهُ ^{٩٠} الْأَحْيَاءُ ^{٩١} وَالْمَيُتُّ ^{٩٢} وَمِنْهُ ^{٩٣} الْحَيَاتِ ^{٩٤} وَالْمَوْتِ ^{٩٥} لَا إِلَهَ إِلَّا هُوَ ^{٩٦} وَمِنْهُ ^{٩٧} الْأَحْيَاءُ ^{٩٨} وَالْمَيُتُّ ^{٩٩} وَمِنْهُ ^{١٠٠} الْحَيَاتِ ^{١٠١} وَالْمَوْتِ ^{١٠٢} لَا إِلَهَ إِلَّا هُوَ ^{١٠٣} وَمِنْهُ ^{١٠٤} الْأَحْيَاءُ ^{١٠٥} وَالْمَيُتُّ ^{١٠٦} وَمِنْهُ ^{١٠٧} الْحَيَاتِ ^{١٠٨} وَالْمَوْتِ ^{١٠٩} لَا إِلَهَ إِلَّا هُوَ ^{١١٠} وَمِنْهُ ^{١١١} الْأَحْيَاءُ ^{١١٢} وَالْمَيُتُّ ^{١١٣} وَمِنْهُ ^{١١٤} الْحَيَاتِ ^{١١٥} وَالْمَوْتِ ^{١١٦} لَا إِلَهَ إِلَّا هُوَ ^{١١٧} وَمِنْهُ ^{١١٨} الْأَحْيَاءُ ^{١١٩} وَالْمَيُتُّ ^{١٢٠} وَمِنْهُ ^{١٢١} الْحَيَاتِ ^{١٢٢} وَالْمَوْتِ ^{١٢٣} لَا إِلَهَ إِلَّا هُوَ ^{١٢٤} وَمِنْهُ ^{١٢٥} الْأَحْيَاءُ ^{١٢٦} وَالْمَيُتُّ ^{١٢٧} وَمِنْهُ ^{١٢٨} الْحَيَاتِ ^{١٢٩} وَالْمَوْتِ ^{١٣٠} لَا إِلَهَ إِلَّا هُوَ ^{١٣١} وَمِنْهُ ^{١٣٢} الْأَحْيَاءُ ^{١٣٣} وَالْمَيُتُّ ^{١٣٤} وَمِنْهُ ^{١٣٥} الْحَيَاتِ ^{١٣٦} وَالْمَوْتِ ^{١٣٧} لَا إِلَهَ إِلَّا هُوَ ^{١٣٨} وَمِنْهُ ^{١٣٩} الْأَحْيَاءُ ^{١٤٠} وَالْمَيُتُّ ^{١٤١} وَمِنْهُ ^{١٤٢} الْحَيَاتِ ^{١٤٣} وَالْمَوْتِ ^{١٤٤} لَا إِلَهَ إِلَّا هُوَ ^{١٤٥} وَمِنْهُ ^{١٤٦} الْأَحْيَاءُ ^{١٤٧} وَالْمَيُتُّ ^{١٤٨} وَمِنْهُ ^{١٤٩} الْحَيَاتِ ^{١٥٠} وَالْمَوْتِ ^{١٥١} لَا إِلَهَ إِلَّا هُوَ ^{١٥٢} وَمِنْهُ ^{١٥٣} الْأَحْيَاءُ ^{١٥٤} وَالْمَيُتُّ ^{١٥٥} وَمِنْهُ ^{١٥٦} الْحَيَاتِ ^{١٥٧} وَالْمَوْتِ ^{١٥٨} لَا إِلَهَ إِلَّا هُوَ ^{١٥٩} وَمِنْهُ ^{١٦٠} الْأَحْيَاءُ ^{١٦١} وَالْمَيُتُّ ^{١٦٢} وَمِنْهُ ^{١٦٣} الْحَيَاتِ ^{١٦٤} وَالْمَوْتِ ^{١٦٥} لَا إِلَهَ إِلَّا هُوَ ^{١٦٦} وَمِنْهُ ^{١٦٧} الْأَحْيَاءُ ^{١٦٨} وَالْمَيُتُّ ^{١٦٩} وَمِنْهُ ^{١٧٠} الْحَيَاتِ ^{١٧١} وَالْمَوْتِ ^{١٧٢} لَا إِلَهَ إِلَّا هُوَ ^{١٧٣} وَمِنْهُ ^{١٧٤} الْأَحْيَاءُ ^{١٧٥} وَالْمَيُتُّ ^{١٧٦} وَمِنْهُ ^{١٧٧} الْحَيَاتِ ^{١٧٨} وَالْمَوْتِ ^{١٧٩} لَا إِلَهَ إِلَّا هُوَ ^{١٨}

17 MSS. Loan: 1000 2 in margin of 3 سيعون 3 ap on 10/10
+ ap 10/10 5 a 10/10 6 a 10/10 7 ap 10/10

(p. 1 of 2)

αγρος	XIX,5,XXIII,12,XXXVII,10, LXXXVII,2
αγῶνες	XXVII,4
αγνῶν	H,6 and in thirteen other places
αἰο	L,10,LXXXVII,2
αἰλῆτης	XXXII,11
αἰρετικός	XLIII,5
αἴσιμων	IV,17,LIX,12,LX,II,18,LXI,1
βαββῶρος	III,14,16
βραυλλος	XIII,10
γένος	V,14,XXXI,2,XXXII,3,LI,7,LX,9,LXVII,1
γλασσοκομον	XI,9,XCI,11
εκκλησιαστικη	HI,5
ἐτασκετον	VIII,14
ἐκτορια	XXII,16
ἐπισκοπος	VIII,11 and in thirty-one other places
ευαγγελιον	XVIII,3,XXXVI,7,9,XLV,14,LXXXIV,2
ευχαιστοια	XXX,12,LXXXVIII,15
βευτος	LXXXI,9,LXXXII,16
βρονος	LX,3,8
ιδιωτης	V,6,XXXIV,1
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κανὴλη	LX,30
καναν	LXXII,10,LXXII,9,15,LXXXVI,16
κάστρον	LXIV,13
κελλιον/κελλα	XIII,10,XXV,12,XXVII,7,XXXVII,9,XLI,10,LVI,8,LXVIII,10
κεντιναριον	IV,2
κρητιαν	XLV,14
κιβωτος	XCI,15
κινδυνος	EXVIII,5
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κοιτων	XXVII,17
κυβος	LX,14
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λαμπη	XXXIII,11

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παλλον	VI.3,XXVI.14
πανσιων	VII.17
μητροπολιτης	LIX.4
μικριον	XLII.6,LI.5,LXXVIII.5,LXXXI.6
μοχλος	XVIII.4
μυρον	XI.3
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οργανον	XV.14,XXXV.12
ορθοτοκος	II.18,LXI.19
ουαι	LXXXIV.12
παλατιον	XXXII.14
πατοις αρχης	XI.8 and in ten other places
πειθα/πεισις	LIII.1 and in twelve other places
πινωκ	XIII.11
πισκινη	XXI.7,XXVI.19
πορος	IV.19,XXI.19,LV.15,LXXVII.3,LXXVIII.19 (etc.)
προσωπον	XVIII.16,XIV.3,XXXIV.11,14,XXXV.12,XXXVII.15,XLXXIX.3
πυρωμα	VI.2 and in eleven other places
σακρα	XXVIII.19
σανδαλον	XXIII.14
σειρα	LXVIII.10
σινδων	XXXVIII.19,20
σπυρις	XVI.4
στοα	LVI.8,LXI.3
στολη	XIII.9,LIX.1
σουδαριον	LXX.19
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οχημα	XIX.13 and in nine other places
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ταετις	V.13,19,VI.9,XVIII.11,XL.VIII.18,LVII.3,LXV.15,XCI.2,9
ταραχη	XLIV.9
ταυρος	LX.6
τιμη	XXII.20
τυμος	LVI.6
τυραννος	XLIV.8
υλη	II.5
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ζωστιανος	III.9,17,LIX.2,LXXII.11
κουσσοτομος	XXIII.16
γαλτης	XXIII.9
ω	XIII.18 and in seventeen other places

Add. = Additional

Anschütz (1984): H. Anschütz: Die politische G.

Briquel-Chatonnet (1985) - F. Briquel-Chatonnet, "Note sur l'histoire du monastère de Saint-Gabriel de Qartamin", *Le Muséon, revue d'études orientales*, 98 (1985), pp. 85-109.